
The Ohio Independent Baptist

3-1958

March 1958 (Vol. 30, No. 5)

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Recommended Citation

"March 1958 (Vol. 30, No. 5)" (1958). *The Ohio Independent Baptist*. 45.
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THE OHIO INDEPENDENT BAPTIST

Volume XXX

MARCH 1958

Number 5



FACULTY OF THE LOS ANGELES BAPTIST THEOLOGICAL
SEMINARY

*"The things that thou hast heard of me among many witnesses, the same
commit thou to faithful men, who shall be able to teach others also."*

II Tim. 2:2

Editorially Speaking

WHY DO MINISTERS CRACK UP?

Some years ago a young minister in West Virginia ended it all in the Ohio River. Why did he do it? Most ministers have enough faith in God to keep smiling, but the best often want to run away from their fields. It has been said that half of the pastors of our country would gladly resign if they only were sure they could get another church. Often they become so discouraged that they do it anyway. Why is it?

It may be that some ministers develop ulcers for the same reason their parishioners do—because of their spiritual frustrations and lack of faith. Most people in this most blest of all lands are unhappy, and ministers are apt to catch the general fever of discontent. So far as that is true, it is a sin, for ministers should know Paul's secret of being content in whatsoever state they find themselves. If they have truly forsaken the world and put the kingdom of God first, they should not allow themselves to be eaten up with jealousies and frustrated ambitions.

We are persuaded, however, that most fundamental ministers have forsaken selfish ambition in the very act of aligning themselves with a small and despised religious group, and are suffering from the restlessness of their congregations rather than from inner restlessness of their own. Too many church members are like the ancient Athenians, who spent their time in nothing else than to tell or hear some new thing. They do not go to church to feed their souls on the blessed old Gospel, but to have their ears tickled with some new theory, or their feelings stirred by hill-billy music or sensational preaching. They run here and there to hear popular preachers, and come home to complain that the dear old church is only half full. They begin to fuss for a new pastor, when the chances are nine to ten that the next pastor will only preach over what their old pastor gave them before. No wonder pastors become restless, when they have to minister month after month to a restless congregation!

Petty gossip and quarreling are even harder to bear. We just received a letter from one of our FBHM missionaries, who has found such things defeating his work less than six months after beginning. If such things crop out in a mission church, what must things be like in a church where the years have brought down the memory of a hundred disagreements? An able minister preaches and prays and works his heart out and sees all his efforts neutralized in the acid bath of criticism that all new members must receive either before or soon after their baptism. Again and again he finds that his most promising prospects cannot take that kind of an initiation and leave, or stay to add to the number of disillusioned folk that come to church but sit on the side lines.

Now we know that sometimes the pastor loses his patience and adds to the sum total of friction. Ministers are not perfect, but they usually have good intentions. If only the members would understand that God does not have a double standard, and that it is just as wicked for them to "blow their tops" as it is for their pastor to do so, they would try to behave better themselves and make it easier for him to do the same. The fact is that both ministers and members take themselves too seriously, and fuss, when they ought to sit back and have a good laugh. Happy is the congregation who has at least one sanctified humorist, who can like Lincoln tell a funny story just when it is needed the most. We have seen it save more than one situation.

Finally, there is the problem of leadership—or, shall we rather say, of "followership"? Baptist pastors must remember that they are not priests that can drive the congregation, but under-shepherds who are to lead the flock. Sometimes ministers become ambitious to make a name for themselves as church builders or congregation doublers, and drive their people on to work and give until they rebel. We are sure that as the Lord looks down on the American church scene, he sometimes feels more sorry for the flock than for the shepherd. And yet what is a pastor for, if he is not to lead

his people into soul-winning and giving and every other Christian grace? If he practices what he preaches, should not the members be glad to follow him? If General Gavin was justified in resigning from the army because all his advice was rejected, what shall we say about a minister who finds that his leaders refuse all his suggestions for advance? If they do more than that, and undercut his influence with petty criticisms beside, how can they escape a share of the blame for his breakdown in health? They have driven a good man to despair!

Thank the Lord, it is not usually quite as bad as we have pictured it; but we have put it strongly out of our love for our fellow ministers. We want them to believe, and we want the leading members of our churches to believe, that their particular situation is not so bad but what love and willingness to understand can solve all difficulties and bring back the happy honeymoon days they enjoyed the first year of the pastorate. That will prove a far greater blessing to their church than a new pastor. Love and understanding can make a new pastor out of the old one, and Christ will then have the victory instead of some human faction.

BETTER THAN A LENTEN SEASON

At this time of year millions of Protestants are apeing Rome in the keeping of Lent. The word comes from an old English word for long, and so undoubtedly means the long fast of the church year. As Christmas memorialized the birth of Christ, Lent reminded them of his forty days of temptation, Good Friday of his death, Easter of his resurrection, and so on through the gospel story. In a day when few people could read, there may have been some benefit in using special days to teach the main points of the life and death of our Lord; but in time it turned Christianity into a religion of form and tradition, and the Reformation was needed to set it free. Now, after four hundred years of freedom, must we return to bondage again?

Most Baptists feel there is a

psychological advantage in preaching on the incarnation at Christmas time and on the resurrection at Easter; but that is about as far as they go in observing the traditional church calendar. Usually they explain carefully that the Bible does not command these days and that Paul even warns us against observing days and months and years. It is only that they want to give the truth at a time when others turn such doctrines into form or fable.

For the same psychological reason it is becoming more and more common for Baptist ministers to preach on the last week of our Lord's earthly life or on different aspects of the cross during the season called Lent. Not that fundamental Baptists would ever condescend to call it Lent or even use the adjective "Lenten"; but they preach on pretty much the same subjects as the Lent-keeping preachers do. Of course, they labor to bring out the saving truth of the atonement, while many others turn the cross into a touching example of self-sacrifice.

Your editor has done this thing more than once, and so we are not condemning it. It is far better to preach on the cross for six weeks before Easter than never to preach on it at all. Great as the danger may be of beginning to recognize a season by opposition and then slowly coming round to conformity, it does seem that people will listen to the true message of the cross in the weeks preceding Easter more attentively than at any other time. Yet there must be a better way. That better way is to emphasize these truths the year round.

The man who never smokes does not need to give it up for forty days. The young Christian who has forsaken the world does not need to quit the movies to feel religious for six weeks. The church that is on fire for God and holds the cross of Christ up before lost sinners every Sunday of the year, feels little need of changing the program a few weeks before Easter.

We are not saying it is wrong to preach a series of seven sermons on the last seven days of our Lord's earthly career, for it provides wonderful preaching material; but we do insist that we need to make much of the cross the year around. As one old minister said on his death bed, "I have

never entered the sanctuary without blood in my basin." Only as we constantly hold up the uniqueness of the cross of Christ, can we take up our own cross and follow him.

GETHSEMANE

By RALPH T. NORDLUND

Gethsemane, Gethsemane,
What is there in that very word
To move our hearts whenever heard,
Until our inmost souls are stirred
To penitential piety ?

Gethsemane, Gethsemane,
Thou trysting place of God's own Son,
Where oft He came when day was done,
What was in thy dark shade begun
That clothes thy name in mystery?

Gethsemane, Gethsemane,
Named from an ancient olive press,
What was that strange and sore distress
That held our Lord as in duress
Until He gained the victory?

Oh, was it looming Calvary
That pressed His tender, holy heart,
Or Satan hurling his last dart,
Or did my sins, too, have a part,
Gethsemane, Gethsemane?

ANOTHER ALL-FAMILY OIB CHURCH

At their annual meeting the Clintonville Baptist Church of Columbus voted to subscribe for any families in their membership that were not doing so themselves. This makes three such churches and we hope there will soon be more.

Last time we reported we knew the First Baptist Church of Galion would qualify for honorable mention as having more than 10% of the membership subscribing. Now Pastor Booth reports that they have 30 out of 185, or 17%.

Are there others? Let us know, for until all subscribers put the name of their church on their envelope, Mrs. Kautz cannot be sure.

We are now up to 1244 paid subscriptions, so we only need 756 more to bring us up to 2,000. How many pastors will appoint agents and help us reach that goal?

THE OHIO INDEPENDENT BAPTIST

Published Monthly by
THE OHIO ASSOCIATION OF
REGULAR BAPTIST CHURCHES

Publication Office
118 E. Oak St., Butler, Ind.

Editor

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Fostoria, Ohio

Circulation Manager

MRS. JOHN KAUTZ,
4519 Wellington Ave.
Parma 34, Ohio

Subscription Rate:

Per single copy\$.15
Per year\$1.50

Advertising Rate:

Per column inch\$ 1.50
Per half page\$21.00
Per full page\$40.00

Entered as second class matter at
the Post Office at Butler, Indiana
under the Act of March 3, 1879.

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TRIUMPHS OF THE CROSS

By HOWARD G. YOUNG, D.D., First Baptist Church, Wellington, Ohio

(A radio meditation given over WEOL, April 4, 1950)

Our message this morning will be based on a portion of the eleventh verse of Isaiah 53:

"He shall see the travail of his soul, and shall be satisfied."

Around that chapter in Isaiah the entire Old Testament revolves. It is the center and source out of which the New Testament springs. There is a foreshadowing in the prophecy of the Old Testament of the triumphs of the cross, and we shall consider those that are of particular interest to the Christian believer.

Triumph Over the Works of the Devil

First we have Christ's triumph over the works of the devil. In I John 3:8 we read, "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil."

This thought has been a source of real comfort to me throughout the years of my Christian life, for it gives me confidence to believe that all those disturbing things, whether in the individual or corporate life, that savor of evil, are matters to be committed to the Lord Jesus Christ for destruction. If time permitted, I could give you unimpeachable evidences of this fact. From my vantage point as pastor and Christian worker, I have many opportunities to prove these things. So I offer you this verse as a comfort to your heart in the time of testing. On the cross the Son of God destroyed the works of the devil, and believing on the merits of the cross, we can in His name overcome.

Triumph Over Satan Himself

In Revelation 12:10, 11, we read, "I heard a loud voice in heaven saying, 'The accuser of our brethren has been hurled down . . . they have gained the victory over him, because of the blood of the Lamb.'"

The bruising of the heel of Christ by Satan may seem to have cut short His walk among men, but let us not forget that the bruising of Satan's head by Christ



Howard G. Young, D.D.

was the crushing of the seat of his government and power. Therefore I say to you today, if you are tempted and tried by the devil, you now have the power to resist him by the blood of the cross, and he will flee from you.

Some one has aptly said,

"Satan trembles when he sees
The weakest saint upon his
knees."

Some one else has added,

"Satan rejoices when he sees
Lukewarm Christians all at
ease."

Ah, yes, how wonderful it is to know that the usurper, Satan, the arch enemy of your soul, who would burglarize your soul and rob your life of peace and blessing, has been defeated by our triumphant Lord. Satan's head was truly bruised when Christ on the cross suffered — the just for the unjust. Satan's doom has been sealed, Christ has gained the victory, and one day soon Satan shall be cast into the lake which burneth with fire and brimstone.

This leads us to our next point for consideration, which to my mind is one of the outstanding revelations of the triumphs of His cross, and that is

The Gift of the Holy Spirit

When the Lord Jesus Christ finished his work on the cross of Calvary, and came forth from the grave on the third day ac-

cording to the promise of Scripture, and ascended on high, he promised that he would send the Comforter, the Holy Spirit. So fifty days later, the Spirit descended in fulfillment of the promise of the Father and Son. O that believers were so filled to overflowing with the Holy Spirit as to be able to live a life of true triumph in Christ! Yet I think I would be striking close to the heart of their failure to be thus filled, if I would say that Christians are not willing to pay the price — this price being death. Death is the secret of all fruitfulness in life. The more the believer yields himself to the Holy Spirit, the more the cross touches with death everything in his body, soul and spirit that opposes the purposes of God. The more such death to self works in us, the more the life of Christ will flow in to fill and overflow to bless. Out of the heart of the believer, in whose life the cross is producing its victorious power, there presses up by the indwelling Spirit a stream of warm life—life in Christ, life through the Spirit, life for God that speaks for Christ and glorifies him.

May we remind ourselves of the words in Hebrews 7:25, "The Lord Jesus ever liveth to make intercession for us." Few Christians understand or appreciate that. Dear ones in Christ, the intercession of our blessed Lord is not mere words, but a power with evident and far-reaching results. Let us not miss this, that the triumph of the cross becomes crystal clear to the believer when he enters into a real partnership of intercession with Christ. With faith and hope and love we show forth this partnership of prayer, and it manifests its power in soul-winning service.

It is to such a prayer-partnership that we are called just now. Satan, of course, will present every possible hindrance. He will allow a believer to do anything rather than pray; but shall we not by prayer make it possible for the Holy Spirit to snatch the precious, helpless, hopeless victims of sin from Satan's grip and save them? God help us so to do, and then we will more fully know the triumph of Christ's cross.

THE GAME THE SOLDIERS PLAYED WITH JESUS

By REV. E. V. HOWELL, Elsmere Baptist Church, Erlanger, Ky.

(Among the recent finds in Jerusalem, the following brings us very near to the sufferings of our Lord, and Brother Howell, who saw this in the ancient pavement, brings it so near it almost seems we are there "beholding.")

Present Walls and Gates of Jerusalem

The high, stone wall surrounding the Old City of Jerusalem today, has in it eight gates. The New Gate; the Damascus Gate; The Herod Gate; the Jaffa Gate; the Zion Gate; the Dung Gate; the East Gate; and St. Stevens Gate. The latter is the only gate through which motor driven vehicles may enter the city.

The Roman Pratorium

Three blocks from this entrance the visitor finds the "Sisters of Zion" (Roman Catholic) church. In the chapel there hangs what is called the "Ecce Homo" arch marking the traditional spot where Pilot presented Jesus to the angry, howling mob and said, "Behold the Man."

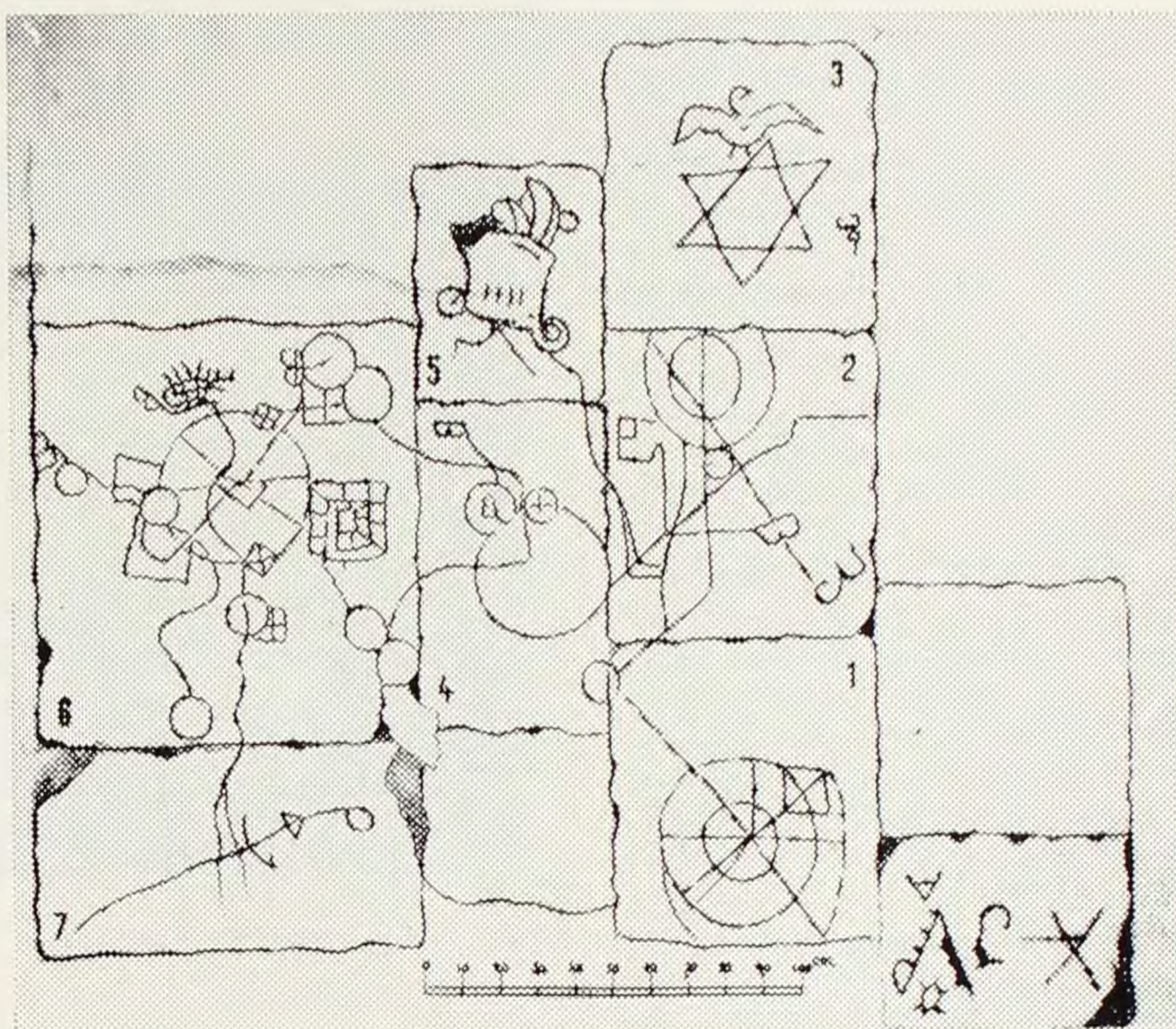
Some 23 feet beneath the present street level are the original stone pavements of the Court of Herod and the adjoining Roman Praetorium. (Mk. 15:16). In Matt. 27:27, this is called the "common hall," where were "gathered unto Him the WHOLE BAND of soldiers." They were going to play a game with Jesus, which they played with every Jew sentenced to capital punishment by the Roman court.

The Game Board and the Game

This game was played upon a "game board" like unto a chess board, which was carved into seven of the large, flat stones of the pavement, Jesus being used as the pawn in the game. Directed by the numbers on rolled dice, Jesus was moved from one block to the other, receiving at the hands of the soldiers the torture and punishment indicated on each stone, during the shameful ordeal. Matt. 27:28-31, gives us the detailed record.

Placing Him on block No. 0 they "stripped Him, and put on Him a scarlet robe." (Matt. 27:28)

Shooting the dice, they moved Him to block No. 1. Here they "platted a crown of thorns, 'and' put it upon His head." (Matt. 27:29a)



Moving Him to block No. 2, they placed "a reed on His right hand." (Matt. 27:29b)

When He had reached block No. 3, "they bowed the knee before Him, and mocked Him, saying, Hail, King of the Jews!" Significantly we note just here that carved on this block was the six-pointed star of David. (Matt. 27:29c)

On block No. 4, their deepest hatred was manifest for here "they spit upon Him," the greatest insult one can receive in the middle-east (Matt. 27:30a) Note: all the soldiers were there, which means He was covered with spittle from head to foot.

The design on block No. 5, indicates an official decree of punishment. Here they "took the reed, (large, heavy pole) and beat Him on the head." (Matt. 27:30b)

Block No. 6, is much larger than any of the others, and has more designs carved upon it. It is thought that here all that had been done hitherto was repeated as they again "mocked Him." (Matt. 27:31a)

Moving Him finally to block

No. 7, "they took the robe off from Him, and put His own raiment on Him." (Matt. 27:31b) "and led Him away to be crucified." (Matt. 27:31c)

Fulfilled Prophecy

It is significant to note just here that in approximately 10 B. C., Herod decreed that crucifixion should replace stoning as the official method of capital punishment. In this was prophecy fulfilled, for Messiah was to die by crucifixion. (Deut 21:23; Gal. 3:13).

The Apostle Paul defining the "saving Gospel" to the Corinthians, says of our risen Lord, "Christ died for our sins ACCORDING TO THE SCRIPTURES." (I Cor. 15:3). The way of the scriptures is the "WAY OF THE CROSS."

The Way of the Cross leads home.

The Way of the Cross leads home.

It is sweet to know, as I onward go,

The Way of the Cross leads home.

THE LOS ANGELES BAPTIST COLLEGE AND SEMINARY

560 South St. Louis Street, Los Angeles 33, Calif.

DR. CARL M. SWEAZY, President

(This month we are glad to present our GARB approved school at Los Angeles, with the faculty pictured on the front page, and with this informative article by its Ohio born president to give us its past, present and prospective future.)

Located in the extreme southwest corner of the United States and situated in the third largest city of our nation, in a county which has a population of more than five million people, the Los Angeles Baptist College and Theological Seminary stands as a strong base of training for Christian service.

The school was brought into being twenty-five years ago by scholarly Baptist ministers of rock-ribbed, fundamental convictions, a few of whom afterwards participated in the first gatherings of the General Association of Regular Baptist Churches. The school was founded in advance of an anticipated constituency, since its founders were at the time pastoring Northern Baptist Convention Churches. They were true separatists in heart and spirit, and could not wait for the people to separate but must lead the way. Consequently, the Seminary was, and has been, a work of faith from its very beginning and through the years has undergone severe trials and financial testings.

In 1946 the Seminary, under the leadership of its President, Dr. Henry C. Thiessen, made an historic move in placing itself on a definite graduate level, which would henceforth require of its students that they be college graduates before enrolling. The school combines uncompromising loyalty to the Bible as the absolute Word of God and therefore of supreme authority, with a standard academic procedure and instruction of unquestionably graduate character. Our Seminary does not consider itself in competition with any of the approved schools of the General Association of Regular Baptists. We recognize that each school has its particular mission and we are therefore definitely for the progress which each school is making in the strategic task of training and equipping Christian workers. It is our conviction, however, that the most complete and adequate training for a minister calls for



Dr. Carl M. Sweazy

the completion of at least a regular three-year course of graduate theological training.

Liberal Arts College

The Seminary is well aware of the fact that there are many valuable men of quality who have not had the advantage of college training and who therefore could not hope for success in the difficult work of the Seminary Department. It realizes further that these men should have the privilege of securing their college work

in a Baptist College in which every course is presented in the light and authority of the Word of God. Therefore, in 1946, at the time the seminary was raised to graduate level, a strong liberal arts college department was established with a heavy pre-seminary Bible major which is called our Pre-Theological Major.

The College Department is open to both men and women of genuine Christian character who believe God has led them to train for His service in this school.

The men students should notice in particular that even if they never go beyond the College Department they will still have received an excellent training in the liberal arts as well as a sound Biblical foundation.

For the student who is not able to spend the usual four years required for the A.B. degree, or for the one who is primarily interested in a good English Bible foundation, the College Department offers a specialized three-year Bible Diploma Course. This Bible Diploma curriculum is our former Bible Institute course raised to the college level. The many advantages to the student of this change are at once apparent, both from the standpoint of the content and quality of instruction and also from the fact that should they at last wish to go farther and work for the A.B. degree, they will have done their study on the college level, much of which may apply toward their liberal arts degree.

Jewish Missions

Because the Holy Spirit has moved in a very special manner upon the hearts of many in our great GARB fellowship with a genuine and ever deepening interest in the evangelization of God's ancient people, Israel, which interest is manifested through several Jewish Testimonies, affiliated in particular with Baptist Mid-Missions, the Seminary was petitioned to launch a course in Jewish Missions.

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(An Independent Baptist Mission)

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Founder

Accordingly, in the fall of 1955, a three-year course in Jewish Missions was inaugurated under the direction of Dr. James A. Vaus, noted Jewish missionary and Director of the Los Angeles Baptist Hebrew Mission. Dr. Vaus, who has departed nearly a half century to the evangelization of Jews, is properly to be rated among the very foremost leaders in this field of Christian service.

The Lord has blessed in this phase of instruction from the very start. Students immediately made application to attend the course, coming from various parts of the country. Many friends of Jewish Evangelism, realizing that, for effective work among the Jewish people, special training is necessary, have signified their interest by their prayers and offerings. The Los Angeles Baptist College and Seminary therefore enjoys the unique distinction of being the only Seminary in the United States which offers a three-year course in Jewish Missions on the college level.

This fact alone should cause thousands among our great constituency to give personally and consistently to the financial support of the Seminary, undergirding it with earnest prayer.

The Faculty

The Seminary is not a large school. It cannot boast a large campus with several well equipped buildings, etc. It does have one fine administration building which houses the offices, class rooms, auditoriums, library and social hall with kitchen and dining facilities. It has one dormitory for men and one for women, both of which are well filled and must give place very shortly to larger and more adequate structures. The seminary is located just across the street from one of the city's fine hospitals, and directly opposite to beautiful, palm-lined Hollenbeck Park with its lovely lake and foot bridge, its boating facilities and "snack bar."

The major asset of the school, however, is its faculty. The faculty of the school is composed of seasoned, well trained, spiritually minded instructors. One glance at the record of training and teaching experience of the instructors, as set forth in the school's catalogue, will serve to establish this fact. Only the marvelous guidance and supernatural direction of the Holy Spirit can account for the assembling of such

Immanuel Baptist of Columbus Building

After almost a year of waiting to get legal papers through, the Immanuel Baptist Church of Columbus sold its property on Belvidere Street and began services at the Westgate School on Wicklow Road, several miles farther west in a new section of the city. The change took place Feb. 2nd. The school is only four blocks from their new location, which is on the corner of Derrer Road and Palmetto, and provides in the interim a good auditorium and plenty of class rooms.

The new building is being built on a corner plot containing one and a third acres. This land was purchased last year at \$20,000 and is already paid for. The new church will be of red brick in the low modern style, but is churchly and not of the extreme modernistic style at all. It will contain an auditorium seating about 550, and an educational unit with five assembly rooms, twenty four class rooms, and a recreation room that will seat 250 comfortably. There will also be a sound proof choir room. It is estimated that the Sunday school plant will take care of 750 people. They are planning to move in as soon as the educational plant and recreation room are ready, the latter to serve as an auditorium until the

sanctuary can be completed. Of course, that means a stay of several months in the school, for a large building project like that takes time.

The Lord is blessing the work, as He always does when a church has faith to go forward. Sunday school is averaging around 300, attendance is good at both worship services, and from 75 to 100 attend prayer meeting every Wednesday. Nine were baptized in January. Nor is this church curtailing missionary work because of their building project. Their mission budget calls for a little over \$10,000. They also have a Cedarville Scholarship fund that enables them to pay the tuition on one new student each year, which means that from next year on, they will be paying the tuition of four young people.

We congratulate the Immanuel Baptist Church and its pastor, Wm. A. Brock. We wish them much success in their forward move. The old building on Belvidere had been enlarged ten or twelve years ago, and there was no room there for further expansion, nor was there any parking space. In these days of the automobile, if a church wants to grow, it must go where there is room for parking and future growth.

a teaching staff, a company of men who not only care for their personal instruction in the class room but who jealously guard all the high standards of the school.

Accreditation

Because of the lack of finances alone, this school cannot hope to attain to accreditation as the worldly, secular accrediting associations view things. This school is absolutely unwilling to attempt through compromise to commend

itself to their consideration. It is the aim of our school to train on a high level those highly motivated, dedicated men and women for Jesus Christ and His service, who may come to us.

We seek the approval of our blessed Lord in making men effective for Him. We therefore invite young people who wish to attend school, simply to be away from home and to have a lark at the expense of Christian training, (Continued on page 15)



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THE CHURCH IN ITS TWO-FOLD ASPECT

By DR. J. IRVING REESE, Director

Fellowship of Baptists For Home Missions

CHAPTER III—THE UNIVERSAL ASPECT

We must now come to grips with the question

widely discussed today, namely, is there a phase of the Church presented in the New Testament other than that of the local assembly? Is there a universal, age-encompassing Church to which all born-again ones from the first to the second advents of Christ belong? When Paul writes of the "body" or "bride" of Christ does he have in mind the whole company of the redeemed of this age, or only certain local groups?

The New Testament word, *ekklesia*, translated in most versions "church," seems to be a focal point in this controversy. It may be readily admitted that "church" was a poorly chosen word, as it is more truly a translation of *kuriakon*, denoting the Lord's house, the buildings where Christians worship; *ekklesia* referring rather to the company of worshippers, who have "come out from" and "been gathered unto." The latter term had a well established place among the hellenistic Jews before the time of Christ. It was one of the two terms used in the Septuagint to translate the Hebrew word *kahal*, meaning 'an assembly' or 'congregation.' The other term was synagogue. Of the two, *ekklesia* was the more ideal and distinguished term, and this may have been the reason why it was adopted by the Greek Christians." (Knudson). The word occurs 119 times in the New Testament and usually refers to Christian believers, Acts 7:38 and 19:39 being exceptions.

Because of the evident meaning of this word as "an assembly," together with the fact that the great majority of its uses in the New Testament refer indisputably to local groups (about 93 times), some argue it can have no other use. This position, however, cannot be sustained against all evidence.

The original and the generic meaning of *ekklesia* is appealed to for proof that the word must always be understood in the local sense. This test, however, cannot

be applied to other words of Scripture without destroying their evident Bible meaning. As an illustration of this, take the word translated "spirit" — Hebrew, "*ruach*"; Greek, "*pneuma*." The International Standard Bible Encyclopedia says both were used "primarily on the OT and NT of the wind" and "often used of the breath." While Lidell and Scott Greek-English Lexicon gives as the first and original meaning of *pneuma* as "air, the air we breathe." "Spirit" which we all accept as the equivalent of these words is really more of an interpretation than a translation and its use was of late origin and rose evidently from the connection between breath and life. If we insist on the genetic meaning of *ruach* and *pneuma* we must admit that when the breath leaves the body, only the carcass of the man is left.

Those who teach that the soul sleeps in the grave until the resurrection day present the only hopeful answer in the case. Not only this, but if the genetic meaning

be insisted upon, we wrongly name the Third Person of the divine Trinity "Holy Spirit." We should call Him "Holy Wind" or at best "Holy Breath." Then they who disbelieve in His personality have strong proof for their position and we who believe the Spirit to be the one of three divine Persons will have a large obstacle to overcome.

But how about *ekklesia*, must it always mean a local unit? Take its use in Acts 7:38, applying to Israel in the wilderness: was not that *ekklesia* composed of twelve local units gathered around a central standard and thus forming a composite unit? (Note II Chron. 5:6 and Ps. 74:2, where Israel is called a "congregation" and the original is literally "a stated assembly.") Is this not a perfect picture of the universal church made up of all the regenerate members of local churches gathered around the person of Jesus Christ, of Whom the tabernacle in the wilderness was a type? In this sense the church universal is a local church, it is localized "in Christ Jesus"—it is a called out company gathered unto the person and work of Christ. So it is called "the Body" of Christ, as closely and locally associated with Him.

The fifteen or eighteen uses of *ekklesia* in the New Testament applying to more than a local assembly are strong proof of its larger use. No novitiate student would make reference to the Church and its members in Ephesians and make it mean only a local assembly. One must be impressed with the fact that the Spirit has in mind all of that great company of the redeemed in Christ whom "he chose . . . in him before the foundation of the world," "having fore-ordained us unto adoption as sons through Jesus Christ unto himself," "to the end that we should be unto the praise of his glory, we who had before hoped in Christ," "sealed with the Holy Spirit of promise . . . unto the redemption of God's own possession, unto the praise of his glory," "which he wrought in Christ, when he raised him



A strong statement! Yet it is true that the Lord's people in America hold this power over many needy Hebrew-Christians behind the Iron Curtain. The help they are receiving means the difference between survival and slow death from exposure and starvation. Anti-semitism is still active in communist dominated areas.

In the many other areas—in America, Europe, Israel, India, Africa and Mexico—your fellowship can mean the difference between eternal life and eternal darkness as our missionaries seek to win to Christ the lost sheep of the House of Israel.



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from the dead, and made him sit at his right hand in the heavenly places . . . and gave him to be head over all things to the church, which is his body, the fullness of him that filleth all in all." (Ephesians 1) The inclusiveness of this "body" is seen in chapters 2 and 3, climaxing with "which in other generations was not made known unto the sons of men, as it has now been revealed unto his holy apostles and prophets in the Spirit; to wit, that the Gentiles are fellow-heirs, and fellow members of the body, and fellow-partakers of the promise in Christ Jesus through the gospel." (3:5-6) If further proof were needed, the ascription of verses 20 and 21 of chapter 3 provides it: "unto him be glory in the church and in Christ Jesus unto all generations for ever and ever, Amen." If reference here is only to the local church of Ephesus or any of its neighboring cities, then the glory has faded, for all these have long since ceased to exist. Might there not, also, be a significant proof by inference in the fact that this epistle is addressed to no specific local church?

Still another portion of the Ephesian letter, which can hardly be limited to any one local church, is found in chapter 5, verses 25-32. Surely Christ will present but one Bride to himself, "a glorious church, not having spot or wrinkle or any such thing." It is this Church which He "nourisheth and cherisheth," and which is His body of which "we are members." "This mystery is great: but I speak in regard of Christ and of the church." So as there is "one God and Father of all," one Lord, one Spirit, one faith and one baptism, so there is seen in Ephesians to be "one body." (4:4)

Paul in Colossians 1:24-29 again reaches out beyond any local assembly as he writes, "for his body's sake, which is the church: . . . the mystery which hath been hid for ages and generations: but now hath it been manifest to his saints." While in Colossians 2:19 we read, ". . . the Head, from whom all the body, being supplied and knit together, through the joints and bonds, increaseth with the increase of God." We might facetiously ask of those who teach that each several local church is the body of Christ, how many bodies does "the Head" have? Would it not have been much more lucid and intelligible,

(Continued on page 13)

SPRING—SUMMER—AND CAMP PATMOS

CAMP PATMOS DATES AND DIRECTORS

Junior Camp—June 30-July 5—George O'Keefe, Director
 Junior Camp—July 7-July 12—Martin Holmes, Director
 Senior Camp—July 14-July 19—Fred Hussey, Director
 Senior Camp—July 21-July 26—Earl Leiby, Director
 Junior Camp—July 28-Aug. 2—Elton Hukill, Director
 Junior Camp—Aug. 4-Aug. 9—William Brock, Director
 Senior Camp—Aug. 11-Aug. 16—Glen Greenwood, Director
 Senior Camp—Aug. 18-Aug. 23—Leonard Travis, Director

With these experienced directors, our camping season should be a success. Let us pray it will be the best ever! The speakers will be announced in a later issue. The exact date of the work week to put the camp in shape will be announced next month, but we can put in this good word for Brother Beightol—he deserves more of a response from the pastors and men of the churches than he got last year—yes, and from the women too, for actually he can use more women in the spring clean up than men, though both are needed.

By next month we also hope to have some word on the plans for Finley Memorial Chapel—in fact we may by then have an architect's view of what it will look like. If we could have three more months of giving like that of January for the camp and chapel, we should be able to get the chapel built this year. If individuals and churches that have thought of giving to that worthy cause would act right away, even if a special business meeting has to be called, it would not be too late when these words are read—but to get it built this year it must be done soon!

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Calvary Baptist, Cleveland	5.00
Penn Ave. Baptist, Sharon, Pa.	5.00
Clintonville Baptist, Columbus	10.00
Grace Baptist, Rocky River, Cleveland	10.00
First Baptist, Gallipolis	10.00
Trinity Baptist, Lorain	25.35
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FROM THE WOMEN'S POINT OF VIEW

Edited by Mrs. Theona S. Smelser, 125 Friendship Street, Medina, Ohio

(Women are invited to send Mrs. Smelser news, ideas, questions, etc.)

THE UNBROKEN CIRCLE

At the beginning of this year, when our new membership list was printed, one of the ladies came to me and said, "I notice there are so many women in our church whose husbands are not members." Probably in every church there is a large percentage of women whose husbands stay home to read the Sunday paper or to get that extra nap after the family has gotten off to Sunday School. It is an odd circumstance, for our salvation is not a sissy's affair, but it takes real backbone to stand up for the Lord Jesus Christ and strong soldiers to fight against the wiles of the Devil. Nevertheless it's true that many of our precious Christian wives have the burden of unsaved husbands.

Our attention was recently called to this verse: "... Is it well with thee? is it well with thy husband? is it well with the child? And she answered, It is well." What a happy answer that was! But many cannot answer that way. We all need to get the burden for these unsaved husbands and to pray much for them and for their Christian wives. J. O. Brumfield has written such a good booklet, entitled "How to Win Your Husband," and so I want to give you readers some thoughts from it.

The passage of Scripture is I Peter 3:1-7: "Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; While they behold

your chaste conversation coupled with fear. Whose adorning let it not be that outward adorning . . . but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." Notice those words in our text—"they may be won." "In the oldest manuscripts that word *may* is stronger; it literally means "shall"—an almost objective certainty. God is saying that if you carry out His directions, your husband "shall be won." He gives directions affecting three things: attitude, appearance, and adornment. They have to do with the spirit, the body, and the soul. "Likewise" is a direct reference to I Peter 2:18, where the servants are asked to be subject to their master. Wives are to practice this same obedience with their husbands. The remainder of chapter two shows how Christ "suffered for us, leaving us an example, that ye should follow his steps." The application to the home is that if a woman finds herself married to an ungodly husband, she is to bear her suffering just as Christ did, trusting God to take care of the injustice suffered. Her obligation before God—is to be obedient. God requires you to be in subjection to your own husband, not to some stranger. In the Word of God every time that a woman is commanded to obey her husband, a Greek word meaning "one's own dear husband" is used. An altogether different word is used for just hus-

band. That is not unreasonable, is it? Of all the men in the world you chose him to be your life companion, to share sorrow and happiness, to be the father of your children, to be the protector of your home, and to be the provider of your needs. . . . However, if there is a conflict in your mind as to whether you should obey God or your husband, you should remember Acts 5:29:—"We ought to obey God rather than men."

That word *conversation* does not mean "much talking." God says, "They may be won by the behaviour of the wife"—by your manner of living, by your conduct. God actually makes the Christian wife responsible for the salvation of her husband. . . . Unless you show him that Jesus can cure that temper of yours, control your tongue, and sweeten your disposition, your words will have little effect on him. . . . The only contact that most unsaved husbands have with Christians is with their wives in the home.

The second condition has to do with the wife's appearance. A man spends the day in the business world, where he sees women who are neat and well-groomed. Then he comes home at night to find his wife looking like a "washed sheet in the breeze." Perhaps you have become negligent in regard to some of these very important things. . . . This outer adorning is not the way to win your husband to Christ (altho it will help). There is a real adornment, however, that will reach his heart. "Let it be the hidden man of the heart." The literal translation of this is "the regenerated heart adorned by the Spirit of God." "Even the ornament of a meek and quiet spirit." A meek spirit is one which does not create a disturbance, which is not officious and "bossy." A quiet spirit is one which bears with patience the disturbance caused by others and is gentle in word and action.

"Be careful that your desire to win your husband to Christ is prompted by the proper motive—the glory of God. Many sincere

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THINGS I CAN'T FORGET

By MRS. JOHN BALYO

(The Balyos had a wonderful trip in Europe and Africa in the interests of Baptist Mid-Missions, financed by their church, the Cedar Hill Baptist Church of Cleveland. Here Betty Balyo tells of sights she just cannot forget and that the rest of us should know. Editor)

Some things touch our lives but lightly. Fleeting they are with us and soon are gone. Other things, whether we will it or not, burn themselves into our memories and we simply cannot forget.

I cannot forget the people of Dijon and Paris . . . men in their dark berets . . . women with their market bags filled with vegetables and long unwrapped loaves of bread . . . children dressed in fur coats and heavy shoes as protection from the bitter winds . . . people, bicycles and cars filling the streets . . . people without joy and without hope.

And then thousands of miles distant . . . black native men resting in the doorways of their mud huts . . . women dressed in colorful cloths, carrying heavy burdens on their heads . . . fat little babies hanging on their mother's backs . . . naked children running to and fro . . . people everywhere . . . needing



REV. AND MRS. JOHN BALYO

help, needing Christ, needing salvation.

I cannot forget the 200 school children in Kikwit, Belgian Congo, who marched and sang for us . . . one, two, three, hip, one, two, three, hip. They snapped their bare heels together and turned to face us in Army precision . . . "Bonjour Monsieur and Madame

Balyo." And Balyo is hard to say in any language! The kindergarten class sang, "The Lord will give you grace because you do His work and love Him. Glory, Glory to Him." No, I cannot forget these little children singing with all their might, trying so hard to please.

I cannot forget the gifts of eggs, chickens and grain so lovingly presented by Christian believers . . . the enthusiastic hand-shakes and smiles as we greeted them . . . the bodies crippled with disease . . . a leper with deformed hands and nodular face who stood by our car and begged . . . the children with large distended tummies with worms and parasites or swollen by an enlarged spleen from frequent attacks of malaria.

I cannot forget the thrill of crawling into a little Fulani hut in Nigeria, and listening while the missionary told the Christmas Story. Nor will I ever forget the missionary's question, "We have been coming to you for seven years. Why don't you believe?" And the answer, "We can't. We are afraid to believe." These are sad words to remember, but there were encouraging words, too. Who could forget the words of a Christian believer who prayed, "May the Word of the Lord through the Pastor be kept in the bureau of our hearts good, so we can feed on it and the Holy Spirit can use it for His glory. Thank you that the missionaries came, for if they had not come we would still be dead and have no hope. Help those who still are in the dark!"

I cannot forget the sweet simplicity of Christmas . . . children made happy by one or two gifts . . . the beauty of having time to meditate upon the birth of Jesus . . . the groups of believers in Munich, Moroubas, Bria, Kemba and Garu . . . the thrill of hearing them sing our familiar hymns . . . "Rescue the perishing, care for the dying" . . . no one is ever rescued unless somebody cares!

I cannot forget the missionaries faithfully, sacrificially, serving on lonely mission stations . . . mis-

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sionaries whose lives have been made simple by one aim . . . to live for Christ and to make Him known. Has that been our difficulty here at home . . . lives cluttered with too many aims and too many things? "But this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Philip-pians 3:13, 14

THE CHURCH IN ASPECT
(Continued from page 9)

if these teachers are correct, for the Spirit to have impelled Paul to write "from whom all the bodies," rather than confining it to the singular?

It is true that the universal church is not complete today but it is also true that there is not a single completed church, local or universal, in existence today. Every active, living local assembly is "being built," it is in a state of growth, members are being re-moved and members are being added. It will never be complete until its candlestick is removed or the rapture takes place—*yet it is a church*. So the universal church is not complete, it is still grow-ing, but it is now a church. The body of a baby in no way com-pares to that of the man, and yet it is as truly a body as it will ever be. G. Campbell Morgan, in his "The Gospel According to Matthew," wrote "... it (i.e. the church) will never be seen in all its perfect glory until the morn-ing of the second Advent, when, gathered into perfect unity with Jesus, all the scaffolding removed, it will be manifest in its splendid beauty and glory." With this teacher we heartily agree, but he and we are right in calling this "building" a "church" now, for Scripture does the same. Thomas A. Lambie, M.D., in "The Church, the Body of Christ," states it thus, "The Body in its entirety is known only to God. We are complete in Him. Its members are known to one another in only a few instances."

There is a clear statement of Scripture almost universally missed by the opponents of the universal church doctrine. It is Hebrews 12:18-23. All who have made even a cursory study of this epistle know that it is a contrast
(Continued on page 18)

JANUARY CONTRIBUTIONS to HOME AND CAMP

Rev. Elton C. Hukill, Treas., 2029 East 30th St., Lorain, Ohio

GIFTS TO CAMP PATMOS FOR JANUARY, 1958

First Baptist Church, Findlay	\$22.00
Independent Baptist Church, North Jackson	10.00
First Baptist Church, Elyria	75.00
Immanuel Baptist Church, Arcanum	10.00
North Royalton Baptist S.S.	20.00
Penn Ave. Baptist S.S., Sharon, Pa.	10.00
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Trinity Baptist Church, Lorain	3.90
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Struthers Baptist Tabernacle	5.00
Emmanuel Baptist Church, Toledo	37.50
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First Baptist Church, McDonald	10.00
Calvary Baptist Church, Bellefontaine	15.00
Blessed Hope Baptist Church, Springfield	10.00
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Northfield Baptist Church	10.00
Calvary Baptist Church, Cleveland	10.00
Evansville Baptist Church	10.00
Hayden Ave. Baptist Church, Cleveland	75.00

GIFTS TO HOME FOR AGED, JANUARY

Calvary Baptist Church, Bellefontaine	\$21.00
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GIFTS TO FINLEY MEMORIAL CHAPEL FUND, JANUARY

Evansville Baptist Church	\$100.00
Hinckley Ridge Baptist Ladies' Aid	50.00
Miss Dolores Finley, Wheaton, Illinois	100.00
Intermediate Young People, Gallipolis	10.00
Miss Martha L. Cartwright, Gallipolis	50.00
Mr. & Mrs. Cecil Wolf, Spencer	100.00

Previously received:		
Calvary Baptist, Norwalk	\$	100.00
Calvary Baptist, Sandusky		50.00
Mrs. Bessie Finley		1,000.00
Senior Camps in '57		171.41
Fostoria Baptist		90.74
Christian Baptist, Sen. Y. P., Coshocton		15.00
Euclid-Nottingham Baptist, Euclid		100.00
Women's Missionary Union OARBC		10.00
Mr. & Mrs. W. K. Titus		10.00
Hinckley Ridge Baptist		100.00
Total given to date		\$2,057.15

PRAISE THE LORD FOR INCREASED GIVING

With \$520.04 coming for Camp Patmos in January, our treasurer was able to pay off \$2,500 on our debt, bringing it down to \$3,500. We also have a sizeable balance with which to put the camp in shape for the new season. The gifts for the chapel should be sent to Rev. Hukill the same as the others, and not to Rev. Beightol.

OUR FELLOWSHIP PAGE WHAT OUR CHURCHES ARE DOING

MIDVIEW BAPTIST, GRAFTON

Rev. Frank Odor writes of the fine work being done in a small community east of Elyria, which we hope will soon come into our association. It was organized in Sept., 1956, and now has three acres of land paid for and building plans completed. They have a full schedule of services at the Grange and Town halls, with Sunday school attendance averaging 128 in January. Brother Odor teaches in the Grafton public school, so we know he is a very busy man.

FIRST BAPTIST, WAUSEON

The Faith Fellowship Missionary Conference will be held March 16-23 in conjunction with the Ambrose Baptist Church of Fayette, and the First Baptist Church of Stryker. Speakers will represent home mission work among the Sioux Indians and foreign work in Formosa and France.

The last Sunday of April a Centennial Celebration will be held, with Dr. Arthur F. Williams and Rev. Ralph T. Nordlund. A men's quartet from Cedarville will furnish the special music.

GRACE BAPTIST, CEDARVILLE

The church has been blessed this winter with several special speakers. Feb. 2nd Chaplain Raymond Pritz spoke and sang. February 16th Rev. Alfred Cowell, Eastern Representative of the GARBC preached at the evening service. Feb. 17-21 they enjoyed the college sponsored Bible Conference held by Rev. Kenneth Masteller of Haddon Heights, N. J.

PENN AVENUE BAPTIST, SHARON, PA.

"Voices of Youth" is a fine mimeographed six page monthly put out by the young people under the direction of Pastor Tom Wright. There is fine art work, news, announcements, jokes and spiritual articles. Just to quote one item: "Bad habits are like a comfortable bed; easy to get into, but hard to get out of."

FIRST BAPTIST, SPENCER

January 24th our Sunday school entertained the Ashland Baptist Sunday school, since we were the

losers in a contest. Yet we have gained in attendance and the Ashland church reports great enthusiasm and growth. Dallas Thompson, our superintendent, led the meeting. A varied program of singing and quizzes and special music was followed by refreshments. Naturally our church hopes to win next time.

We are planning a Spring Bible Conference March 30-April 6, with

IN SYMPATHY

News has just reached us that James Alexander, 19 year old son of Rev. and Mrs. Fred Alexander of Ashland, passed away in a hospital in Topeka, Kansas. Because of a serious diabetic condition, he had been left in Kansas to finish his high school, so he could be near the hospital where they knew how to care for him. Yet he seemed quite well until a few days of his death, was an honor student in high school, active in a H. S. Bible Club and in the Seward Ave. GARBC Church. He contracted flu and that led to a fatal diabetic coma.

Our prayers and sympathy go out to the Alexanders at this time. They have two other sons and three daughters.

the following speakers: Rev. Myron Williams, Lorain; Rev. Donald Matheny, Rochester; Rev. Max Tucker, Sandusky, and Rev. James T. Jeremiah, Cedarville.

BIBLE MISSION BAPTIST, ZANESVILLE

Our missionary conference Jan. 24-26 brought us rich blessings, and all the more since our own missionary, Neil Wilson, on the Mid-Missions field in Assam was shown in the slides given, including slides of his marriage to Miss Connie Olds, who is also serving under Mid-Missions in Assam. The speakers were the beloved veteran of the work in Assam, Mrs. G. G. Crozier, Dr. Quentin Kenoyer, the Charles Schwarz family, Miss Rachel Funk and Miss Elaine Hiller.

Our monthly family night turned out to be a "kill three birds with one stone meeting." It was our family night, plus a farewell party for the Knicelys

and Hornbrooks, who are going to their missionary work in Mexico, and a surprise shower for Miss Bonita Wilson and Dana Knicely, who recently announced their engagement. Miss Wilson is storyteller on our children's program over station WILF of Cambridge. Dana Knicely has been our treasurer since we started as a little mission near Dresden, Ohio.

Missionary Rodney Knicely had charge of the program, which consisted of special vocal numbers from the local and Otsego churches, Pastor Llewellyn Thompson brought the evening message, and assistant pastor Bert Kinsey gave a farewell to the missionaries.

Feb. 13th the Knicelys started for Mexico with their carry-all and a large trailer loaded down with personal belongings and many barrels of clothing to give to the needy on their field. They will be located at Cuauhtemoc, Chihuahua.

IMMANUEL BAPTIST, ARCANUM

Revival blessings came to Immanuel Baptist Church of Arcanum, Ohio, January 14-26, under the powerful ministry of Evangelist Robert L. Sumner. There were 20 decisions for salvation. On Sunday, February 2, 26 were baptized into the membership of the church as a direct result of the meetings. There were 3 who signified they desired to join the church by statement of faith. Besides these, there were many other decisions and vows made by Christians. Some, to quit unbecoming habits; some to begin family altars; some, to begin to read the Bible regularly, witness more often, etc.

Pastor Dale E. Fisher heartily recommends Rev. Sumner as a powerful, Scriptural preacher of the Word who works hard and will leave your church in an improved spiritual condition.

INDEPENDENT BAPTIST, NORTH JACKSON

Pastor Gerald Mitchell gives us a good idea in promoting missionary interest. He lists from time to time the names and addresses of Missionaries they support and asks the people to write to them and pray for them. In January he lists Dr. Quentin Kenoyer, Rev. Edward deRosset, Mildred Dibble, and Mae Allen.

LIVING FAITH BROADCASTS

The radio commission of the American Council announces the Living Faith series can be heard on many independent stations and on the CBS's "Church of the Air," Sunday night, March 16th at 10:30 P.M. Dr. John W. Murray of Philadelphia will be the speaker.

EMMANUEL BAPTIST,
TOLEDO

Nine Bible Clubs have been maintained through the last twelve months, with an average of 235 out each week, and with 61 professions of faith made.

A Boy's Brigade meets for their regular program on Tuesday evenings, and for basket ball on Wednesday.

A farewell is being planned for Marilee Seewer and Doris Porter, who are returning to Liberia under Mid-Missions.

BETHLEHEM BAPTIST,
CLEVELAND

A Bible Conference was held Jan. 27-Feb. 2 with Dr. Frank C. Torrey of Pennsylvania as the speaker. It attracted good attendance from many of the fundamental churches of the city.

BIBLE BAPTIST, BEDFORD

Al Yost has been called to serve as church missionary and assistant to the pastor, Edward Morrell. He will particularly work in home visitation and seek to reach the thousands in and around Bedford that are unsaved and unchurched. Brother Yost is a single man, 27 years of age, from Mill Hall, Penna. He has his Th.B. from Cedarville and has completed resident work for his A.B. degree, which he will receive in June.

EUCLID-NOTTINGHAM
BAPTIST, CLEVELAND

The Mid-Winter Missionary Conference of Baptist Mid-Missions was held in the Euclid church Feb. 20-23. The speakers were Rev. Charles Schwartz, Assam, Rev. John L. Patten, president of Omaha Baptist Bible Institute and BMM board member, and Rev. Vernon Weber of the Dominican Republic.

FIRST BAPTIST, ELYRIA

For the third year a Parent-Teacher night was held Feb. 7th to encourage the parents and teachers to cooperate in the work of the Sunday school—and get better acquainted. Feb. 16th a special offering was taken to pay

for a room and furnish it too in the Cedarville College Girl's Dormitory. Feb. 23rd is Family Day, and the goal is for 801 in Sunday School.

March 9-16 Dr. Wilbur Welch of Michigan will conduct a week of evangelistic services.

PENFIELD JUNCTION
BAPTIST, LORAIN

The Senior Young People invited the young people of the East Side Baptist Church to a Valentine party Feb. 14th. In this way the young people of the Lorain churches can get better acquainted with each other.

NEED AN EVANGELIST OR
CONFERENCE SPEAKER?

Rev. G. H. Klamm, Calvary Baptist Church, Union City, Penna., feels called to offer his services as an evangelist or to conduct Sunday school conferences. He is a graduate of Byran University and Baptist Bible Seminary and has had 14 years of pastoral experience.

WEST SIDE BAPTIST,
LORAIN

Rev. Reginald Matthews conducted a "Spiritual Life Crusade" at the West Side church Feb. 19 to 23. It is too early to have the results, but in spite of wintry weather, we are sure God blessed. Rev. Matthews was called to the Calvary Baptist Church of Grand Rapids last September, after serving for over seven years in Toledo. We hope there will be other occasions when he can minister in our state.

LEWIS AVENUE BAPTIST,
TOLEDO

The North Bethel Pastor's Fellowship met at the home of Pastor and Mrs. Kenneth Houser Feb. 21. March 7th the church itself will be host to the associational meeting of the North Bethel churches, Rev. Nile Fisher of Dayton as the speaker.

HEBRON BOAT RIDE

In the April issue we will give details, but will announce now that it is planned for June third, 7 to 10 P.M., for ages 12 and up. Reservations of \$1.50 are to be sent to Rev. Homer E. Graven, Box 205, Avon, Ohio.

FIRST BAPTIST,
WELLINGTON

A Father-Son banquet was held Feb. 21, with Rev. George O'Keefe as guest speaker. Over 70 attended. Howard Hilliker gave

the Fathers' welcome, and Gary Hilliker the response for the Sons.

CALVARY BAPTIST,
PAINESVILLE

The Robert Sumner evangelistic meetings at Painesville proved a real success. There were 27 confessions of faith and 18 re-dedications. 22 have already been baptized and 3 more are ready.

LOS ANGELES COLLEGE

(Continued from page 7)

to go elsewhere. We do not want fellows and girls on the campus who are not separated unto Christ and His service. This is not a rescue mission. This is a training school for Christ. Here is a company of thoroughly separated, dedicated, God-anointed men, who, knowing the perilous times, are on a mission for Christ. They are desperately in earnest. They mean business, the King's business, and covet only the privilege of teaching and training young people.

It is a pleasure to report to all who may be interested that the class room work and credits of the College and Seminary have been accepted in other schools, including state and secular colleges and universities. Because of the level of work done in our language department in particular, one of our graduates, carrying an A.B. and B.D. degree from our school has been accepted as a candidate for the Ph.D degree at Edinburgh University, where he is at present making fine progress in his studies. He especially feels called to Christian scholarship and teaching. More and more of our graduates are finding their places on mission fields and in pastorates, etc.

It is a joy to tell to whom it may concern that the Los Angeles Baptist College and Seminary endorses wholeheartedly the position of the General Association of Regular Baptist churches while enjoying the approval of the same.

Finally, let me say that the service and effectiveness of this School of the Prophets in the southwest could be multiplied manifold if those, who should really be our friends, would "come to the help of the Lord against the mighty." In the face of staggering, portending events in human history and the shortness of the time, we seem so small. It seems we have a million miles to go and we sincerely urge every reader of these lines to go with us.



CRIME OR CHRIST

By GENEVA FOX, Baptist Mid-Missions

1120 Chester Ave., Cleveland 14, Ohio

(Miss Fox is working among the colored people in Cleveland, seeking to win mothers and children among them to the Lord. The two little fellows below give us some idea of the ones she is working among.)

Several years ago, in "Our World," Dr. Benjamin Mays, noted Negro educator, made the statement "that unless we do something basic, the American Negro would within the next 25 years become the most irreligious group in America." They comprise more than one-tenth of our population. In Cleveland alone there are 237,000 (Jan. '58 report). They are responsible for much of our crime.

However, may we not be so quick to criticize, but rather to pray and go to them with the Gospel out of a loving heart. What if *you* had been born black? What if you thought no one loved *you*? What if *you* knew not the Saviour? Sin is the cause and Christ is the cure, whatever the race may be. Many fail to recognize that God loves all.

What are YOU doing to turn them to Christ? The Roman Catholics have advanced the Negro into places of leadership. They are providing training for their promising young people. In Cleveland there are those who are readily turning to Allah and worshipping him as the Supreme Being, or becoming Mohammedans, since Mohammedanism claims to be without race prejudice. In a book entitled, "The Supreme Wisdom," by the honorable Elijah Mohammad, Messenger of Allah, the Negroes of America are promised freedom, justice, equality, happiness, peace of mind, contentment, money, good jobs, and decent homes. Also it states that "the hereafter is now, and joy and happiness is theirs for the asking." He seems to go on the principle that the more you promise, the more people will believe you; but many Negroes are falling for this delusion.

May we search our own hearts as we think of this quotation from the above book: "The Christians say that Jesus taught them love. Where is this love?" page 20, vol. 2) The "Little Rock situation" has had a greater effect on the Negroes than most people realize. White landlords



in Cleveland have forced the Negroes to live in rat-infested houses, paying extremely high rent. Ninety-six percent of the taverns in Negro areas are controlled by white people. A great percentage of the vice and gambling joints are backed by whites also. Maybe we are lacking in the love that Jesus taught us. Better housing, for one thing, would certainly help. In Detroit, a much larger city than Cleveland, and with almost twice as many Negroes, there is less crime. Henry Ford investigated and did his best to house them sufficiently. He was

not an evangelical Christian, but he showed love.

In the coming months may we, the Lord's very own, do our best for those who need our all-sufficient Saviour the most. Some can give; some can go; but all can pray.

May this be our prayer:

"Give us a deep, burning passion,
Teach us the meaning of "Lost."
Help us to win the poor sinners,
To reach them whatever the cost."

It is sad, but true, that the majority of the Negro churches of this city do not preach the New Birth. Some of the saved Negro ministers are more interested in money and great numbers. It is evident from week to week that many of these religious leaders are not living separated lives.

Let us lay hold on God's promise in Matthew 21:22 and meet together at the Throne of Grace and pray for these dear souls in our own homeland; and pray for me, too, as I visit in these Negro homes and hold classes for their children.

ROAMINGS OF THE EDITOR

Since reading of our accident in the last issue, friends may have wondered if there would be any roamings this month, but God has been good. After one Sunday in bed, we believed our shoulder would not ache any worse out preaching than at home, and trusted our brethren would pardon lefthanded eating and so forth. So January 26th found us at the Grace Baptist Church of Rocky River, where Pastor Vernon Billington is filling the church . . . to the last front seat. We had royal entertainment in his home—he even shaved ye editor, since our right hand wouldn't yet reach the left side burn. The Grace church may be small in size, but it is very neat and worshipful, and that is worth a great deal in

city work. They are praying for more land, so they can enlarge.

For the next four days we were entertained in the Allan Lewis home in Euclid, and were treated better than a wounded king, but managed after the first morning to do our own shaving! Not many churches have 400 out for Sunday night, but they did at the Euclid-Nottingham church, and reported over 700 in Sunday school that morning. They have to have two morning church services.

Monday was taken up with a committee meeting on the Finley Memorial Chapel, and by the next issue we may have an architect's idea of what we planned there. We figure it will cost \$15,000. Monday night is Bible Institute (Continued on page 20)

A STREET IN JAPAN SENDS ITS CHALLENGE

By VERNON CHANDLER, ABWE Missionary

Hamanoichi P.O., Kagoshima Ken, Kyushu, Japan



Let's take a walk down the streets of my town. I would like to open

my mind and place you in it, and fill your heart with two years of experience in this small fishing and farming town that forms a part with dozens of other little groups in our big delta of 60,000 people that overlooks the Bay of Kagoshima.

I wish I could let you hear the heart-prompted questions of a twenty-year-old believer and let you hear his, "This is a crucial year in our area," and then watch him as he counts off on his fingers the "regular Christians." Maybe we can do all that in a small way. May God give more of us the gift to write, is my prayer! I'll just pray that our Leader will guide us as we take a walk on this cold January night in South Japan. No, there is no heavy snow, but it does get cold, and we can see ice now and then, and snow on the hills.

As we walk out the front gate, we drop into a dark dirt road. No street lights, but it's a national highway. Big buses go up and down all day long and far into the night. Private cars are as scarce as private airplanes in the States. It's just a narrow road leading to the Bay. I need a haircut in the barber shop just a few fences away. All the houses have fences.

Before we can get to the barber shop, we have to pass three houses that cause an ache in the heart. The first belongs to the head of the local Agricultural Group. He is one of the leaders in the Shinto Shrine. He smiles, but conversation is limited. He is satisfied in his leadership in both religion and farming. The next place is a small store in front of the house, followed by a junk yard run by a Korean. The husband of the variety store will seldom speak now. He never did talk much, but he came to the Bible classes for about a year. He was a professional soldier once, I believe. He had gone to a Christian (?) college in Nagasaki years ago, but the defeat of World War II caused a great change. He had to come

back to his wife's home and try to make a living, without the benefit of land. He once said he was a Christian, but he has never talked to his wife or family about the Lord. Now he has stopped coming to the Bible classes. He is living in the house of the Shinto friend and there is a blood relationship which I haven't found out about yet. Will he come again? He wouldn't talk!

The smiling Korean who runs the junk yard always causes me to wonder what this foreigner thinks. Most junk dealers are Koreans and are looked down upon by the general population. Race problems are the same the world over. He came to the first meeting, but never came again. The grandfather will soon die, and yet he wouldn't listen to the Gospel. I sold an old watch case and gave him a Bible in exchange for the money, but I'm not sure he reads it. He just smiles!

I never walk down the street without a prayer and a question in my heart for these three homes so close by. Will you pray with me for an opening? Just a few more steps and the story changes. The barber is reading the Bible. He has read the Bible through. He comes to the Bible class when he can. The barber league has a day off on the 7th, 17th, and the 27th, of each month. Those are the days he can read and read.

As with the others, the barber has his shop in front of his house. Don't take off your coat! It's cold enough to see your breath. A stove would take a big part of his monthly income. He would be the only one to have one in the

town. I don't take my coat off to get a haircut either. After speaking for two or three hours in such a room without your shoes on, you can get the "flu" quite easily. Remember your slippers the next time!

It's a joy to come into this cold shop. This man has a big smile also, but he really knows Jesus as his Saviour. It's a joy to listen to him talk. He especially likes the Proverbs and Ecclesiastes. Even the wife likes the Proverbs. It was almost two years ago that the daughter of this man took Christ as her Saviour. When we had been here about three months, she left with hundreds of others to work in the big factories of Osaka City, the Chicago of Japan. She had just finished Jr. High School, which is the basic requirement for all children in Japan. She looks as if she is only thirteen, but surely must be fifteen. The family needs the money she can earn, even if it is only about \$10 a month. Even after five New Years' away from home, I don't think I can understand her thoughts this second New Year's away from home! The father and daughter seem to know the Lord. Will mother and the rest find Him? We are teaching and praying. Will this man take the next step of baptism and will he take time to attend the Bible classes?

It's late, and we must hurry down the street to the bookstore for an envelop to put a gift in for the blacksmith shop family directly across the street. The grandfather died. Did he ever read any of the tracts we gave him? There are dozens of other families like these with problems that need your prayers! Let us pray as we continue our walk. There are so many things to pray for. We need workers. It took the Lee family two years to come to Japan. How long will it take the new workers—Mr. and Mrs. Winters, the Sarjeant family, and Miss Hamilton? There are many other streets in Japan, and they need the Gospel witness also.

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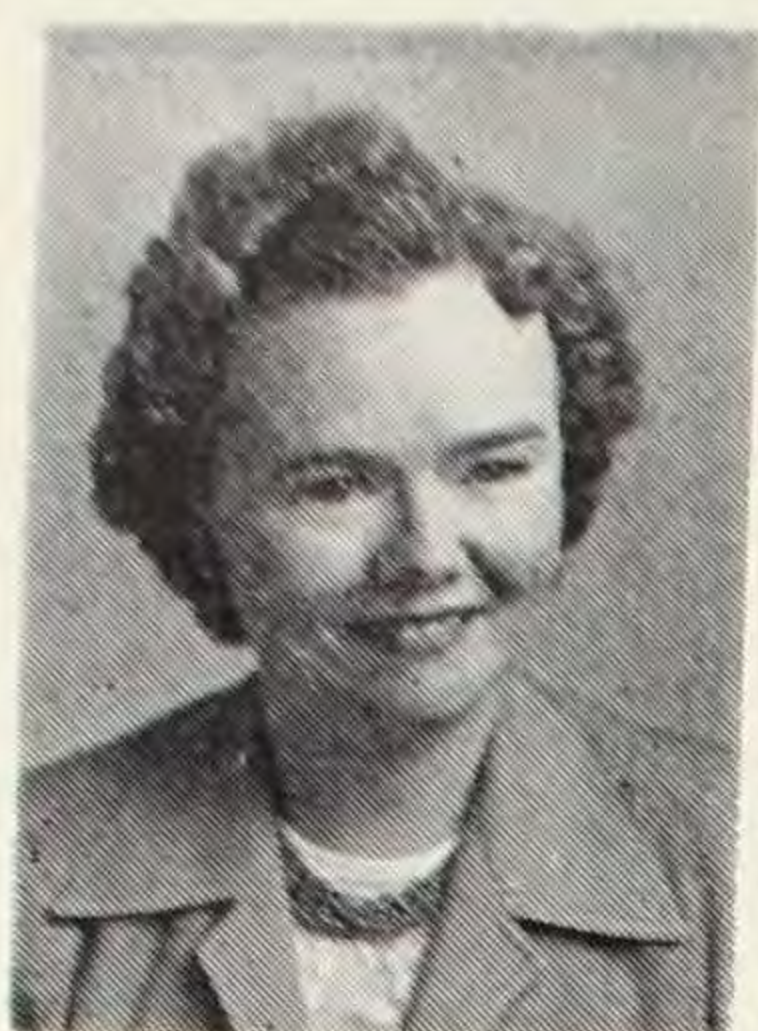
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"The Lord hath done great things for us; whereof we are glad." Psalm 126:3

Truly the Lord has done great things for us during the year 1957. We have seen quite a few men, women and children accept Christ as their Saviour. We do praise the Lord for all the opportunities to witness for Him.

In my last article, which was written just ten days before Christmas, I told you of the things we expected to do for the needy. We are glad we had the privilege of being a help materially to so many poor folks, but we are so grateful for the opportunity to witness to those people.

We had all the people come at a certain time, and before we gave them the baskets and toys, I spoke to them for a few minutes, giving them the plan of salvation, and giving them an opportunity to accept Christ as their Saviour. I'm so glad to tell you that six women and two men accepted the greatest of all gifts—the gift of eternal life by accepting the Lord Jesus Christ as their Saviour!

You can imagine how happy this made us. It surely made us feel that all the hard work had been worthwhile.

There were also several saved at the Mission services and at our Lewis Hollow Outpost Sunday School during the holiday season.

A couple of years ago, we had a girl in our Door of Hope who was one who kept her baby. It was a little girl, and was born with something wrong with its head. The girl has written to me often and kept me informed about the baby's condition. The little thing has had severe pain and has been under the constant care of a physician. My heart has ached for Betty as she has told me about the nights and days of watching over the little tike.

In one of her letters, she wrote me the following: "Ann has been very sick. Friday night she was very ill and the doctor said she would not live through the night; but somehow she pulled through. God was with her. During this

BEAMS FROM THE LIGHTHOUSE

MRS. W. H. KEISLER, Huntington City Mission, 1030 Seventh Avenue
Huntington, West Virginia

"A CHRISTIAN LIGHTHOUSE"—Romans 1:16

sick spell, I think I completely surrendered her to God. For two or three days, she was deathly sick. Oh, sometimes my faith weakens.

"I used to think God was cruel to let her suffer, but through all her sickness, it has made me a better person. I've learned to say, 'God's will be done.' It's all for a purpose, and God knows that purpose, so I'll not question what He does. I feel so different this time. The other times I'd pray, 'God please don't take her away.' This time, not one tear did I shed, I said, 'God, she's yours, may Thy will be done.' Yes, I can't explain just how I feel, but I feel better now since I've put her into God's hands."

In a recent letter, she wrote, "Dear Mammy, Ann has been very

sick again. This verse you wrote in one of your letters, 'Casting all your care upon Him for He careth for you' has helped me so much. During these trying times and dark hours, I know faith in God will give me the courage, hope, and help me to accept my lot in life. Being with you, I came to know Christ as my Saviour and obtain that faith. I pray that God will bless you. Please pray for us. Love, Betty."

Dear friends, I have given you parts of this girl's letters for a special reason, that you might pray for this girl and her baby. I am rejoicing that she has our Saviour to Whom she can take her heartaches, for truly we have a wonderful Lord!

"Keep remembering us to Him."

THE CHURCH IN ASPECT

(Continued from page 13)

of the old and the new—what Israel had under the former dispensation and "how much more" we have today. In the twelfth chapter the writer is contrasting still as he writes, "ye have not come unto . . . fire, and unto blackness, and darkness, and tempest, and the sound of the trumpet, and the voice of words; . . . but ye are come unto Zion, and unto the city of the living God, the heavenly Jerusalem and to innumerable hosts of angels, to the general assembly and church of the first born who are enrolled in heaven" The term in verse 23, "the general assembly," is rendered by some, "festal full assembly," and by others, "jubilant full company." The thought was drawn, probably, from the singing, dancing crowds that gathered for the Olympic games. There is also a difference of opinion among scholars as to whether the term should be joined with the "innumerable hosts of angels" or with the "church of the first-born." "There is also a difference of opinion among scholars as to whether the term should be joined with the "innumerable hosts of angels" or with the "church of the first-born."

The "general assembly and the church of the first-born who are enrolled in heaven" is said by

some to form a tautology, presenting two names for the church; others, perhaps more correctly, make the "general" or "festal full assembly" to apply to the "innumerable hosts of angels." These declare that "this construction is demanded by the Greek." It is not our purpose to settle this controversy, but only to call attention to the tense of the governing verb in verse 22. It will be noted that this is in the perfect tense in the Greek, denoting action that is completed with results continuing to the present. Therefore the writer is saying, "ye have already come and are continuing to come" to the "church of the first-born who are enrolled in heaven." The church was not something to which they would later come, but these Hebrew Christians to whom Paul was writing had already come to the church; and this church was composed of those whose names were written in heaven.

We must conclude then that the New Testament does present a universal church, that it is in existence now, and that its membership roll is carried in glory. To talk of the "invisible church" as some do, is to put up a straw man and then go about trying to knock him down. The church of the first-born is not "invisible." It is, as we shall seek to show in our next chapter, visible in the local assembly.

WHERE THERE IS NO VISION, PEOPLE PERISH

By RODNEY L. KNICELY, Missionary under The Bible Mission Inc., Dresden, Ohio.

Field address: Apartado 80, Cuauhtemoc, Chihuahua, Mexico



Rodney L. Knicely

"But ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria . . ." (Acts 1:8) Mexico has been laid upon our hearts as our Samaria. While my wife and I were students at the Arizona Bible Institute we held classes among the Spanish speaking people of the area as part of our practical training assignments. Then the Lord had chosen a wife for me of Spanish descent, which led us to minister more and more to these people. After graduation we were looking about for a field of service and felt that Old Mexico was a very neglected field.

Without much in the way of worldly goods, we took by faith the promise in Prov. 3:6, "In all thy ways acknowledge him, and He shall direct thy paths." We applied to The Bible Mission board in October of 1953 and, being accepted, left for Mexico in November of that year.

Like most mission fields, Mexico is not without religion. They serve many gods, but know nothing of salvation by the blood of our Lord and Saviour Jesus Christ. They do not wish to worship what they cannot see, and so they have idols and saints all over their homes and on their person. Their priests do not wish them to have any contact with the Americano and are very antagonistic. Therefore, as we go from village to village, we are very careful not to arouse antagonism among the people.

We enter Mexico on what is called a tourist's permit. This makes it necessary to return to the U.S.A. every six months to renew our permit. While most things are cheaper in Mexico, this does have the advantage of giving us an opportunity of obtaining supplies that are not available there.

The first time we entered Mexico, we took that step by faith, and also needed faith that God would guide us to the right location. He led us to Cuauhtemoc, which is 350 miles southwest of El Paso, Texas. This city is 6,600 feet above sea level. Here we met a man whose name is Angel, an owner of a small

grocery. He was our first contact with a professing Christian in the area. With his help we were soon holding classes in several homes. Mrs. Knicely had the advantage of being able to speak Spanish, and could immediately start children's classes.

We travel approximately 500 miles a week, holding classes in as many as eleven different homes. We travel about as many miles up and down as we do forward. The roads are very rough and rocky; and in the rainy season, when one path becomes impossible, one just drives around and begins a new road. Yet as we see these dear ones come to trust the Saviour, we can say, "Praise the Lord." Even though the way is very trying at times, we have the supply of His power and do not have to depend upon our own.

Let us relate a couple experiences to show how antagonistic the Mexicans become at times. Once, as Sr. Angel and I had gone to a home to hold a Bible class, we were aroused with the noise of what seemed to be stones hitting something. When we investigated, we found our suspicions were right, for our truck had nice little dents on the cab. Another time, Antonio (one of our converts) and I were teaching a class when shots rang out; and when we went to see what was going on, a bullet breezed over Antonio's head.

One place of great blessing is

our conference building at "45." This sixteen room building provides rooms for sleeping, eating and teaching for one hundred people; and we use it three times a year for Bible conferences. These are mainly for the instruction of the Christians, but God has seen fit to use them in bringing many unsaved souls to Christ. Needless to say, we have many burdens as we venture to feed, sleep, and teach that many people, and keep order too. Our class sessions last two and a half or three hours each, with two or three speakers teaching three classes a day. For the majority this time of fellowship is a real treat, for they are mostly poor and do not enjoy even the barest of necessities. However, they are willing to help in any way they can. If you could see the homes in which we hold our classes, your hearts would go out to them. Generally there is no floor except the earth beneath, and one window, or more often none at all. I often have to leave the door open so I can see to teach. One room often houses a whole family, so it is not difficult to imagine the living conditions.

In 1956 we had helpers come out in the persons of Mr. and Mrs. Fred Denner of Zanesville, who are graduates of Toccoa Falls Bible College in Georgia. Now the Lord has also raised up another couple, Mr. and Mrs. Sam Hornbrook of Petersburg, Ind. She is the former Ellen Smith of Kirkersville, Ohio. They are both graduates of Cedarville College. They have one son, Stephen, who is one year old. They have been accepted by The Bible Mission and will be returning with us to Mexico. We have been holding Spanish classes each morning in our home church, and they have a good working knowledge of the language already. They were accepted by the Mission last August and much of their support has already been pledged, and many articles of equipment have been supplied. God has been working in the hearts of many as they have heard the appeal for more workers on this needy field.

By the time you read this article we will already be back to work in Mexico. Pray for my

wife and me and our three little girls. Melodie Ann was four in October, Darlene Jane two in May, and Donna Sue is six weeks old. Pray also for the Denners, who have been carrying on in our absence, and for the Hornbrooks as they seek to do God's will in Mexico. Pray that we may all be able to say with Paul that we present our bodies as living sacrifices, holy, acceptable unto Him as our reasonable service, and that we may not be conformed to this world, but be transformed by the renewing of our minds to prove what is the good and acceptable will of God for our lives. We will welcome inquiries concerning any part of our work. Remember to pray for the unsaved multitudes in Old Mexico.

ROAMINGS OF THE EDITOR

(Continued from page 16)

night there, with some ninety students enrolled. We spoke at the chapel service. Rev. Don Woodby of the Hayden Avenue church is the dean. They were having semester exams, so we are not sure they had their minds on what we said too much; but we enjoyed it anyway.

Tuesday and Wednesday we spoke at the chapel services of the evening and morning schools of the Baptist Seminary of the Bible, of which Rev. Donald Douglass is dean. It was a thrill to speak to over 200 colored students at night, and about 75 the next morning. We also listened to President Walter Banks teach church history and were blessed. God has given this colored brother a gift of teaching that should convince the strongest segregationist that He is no respecter of persons in distributing talents.

Wednesday afternoon we had a good visit with Pastor John Balyo of Cedar Hill Baptist Church and saw the plant and grounds. We wish we had time to tell about it. Rev. Earl Leiby, the minister of education, took us out to Highland Heights, some ten miles east, where they are planning to open a mission Sunday school. If more churches would do that, we could keep up with the Conservative

Baptists, who are sending a barrage of literature out to their churches to start 408 new churches in '58. We doubt whether they will succeed in starting more than half that many, but even that would be something! What about us GARBERS? Can't we grab up some opportunities too?

Wednesday night Pastor Ernest Whitney took me to his church in Lakeland, just outside of Euclid, for prayer meeting. They need our prayers, for a new freeway will come right through their property, and they will have to move. Very likely a new building site will cost as much as they get for the old property, and as a small church, it will not be easy to build.

February 2nd we had a blessed day at Emmanuel Baptist of Toledo. Thanks to the hard work of Ass't Pastor Ken Andrus the work is still going well after six months without a pastor. They had 484 in Sunday school, counting the 54 Brother William Self had at the east Toledo chapel.

February 8th we journeyed to Elyria and took in the monthly Youth Rally of the Hebron Association there. In spite of the storm, about 200 were out to hear the girls' trio from Cedarville and the message of Prof. Cleveland McDonald. We were there as the guests of the Hukills, and the next morning we ministered at the Trinity Baptist Church of Lorain. Two boys made a confession of faith and a married woman came forward. All three were reared as Catholics. Lorain is strongly Catholic, but it is good to see that some are being reached with the simple Gospel. That night we preached in the East Side church, where God is continuing to bless the labors of Pastor Dunham. They had 464 in Sunday school in spite of the bitter cold, and 200 out to the evening service.

February 16th was a busy day. In the morning we filled in for Pastor Karl Smith at the Bethel Baptist Church of Warren, for he was in a revival in New York State. While building a new church, they were meeting in a school house. They are considering affiliation with our association, and of course we would be very happy for them to enter into it.

In the afternoon Rev. Wm. Irwin came and took us to Guilford Lake, south of Salem, where he is pastoring a group that is ready to organize as a Baptist

church. We spent over two hours in explaining what a Baptist church was, and how to go about organizing one.

Sunday night we preached at the Struthers Baptist Tabernacle. The weather was bad, but we had 75 there, and a good, warm spirit. Rev. R. W. Howell is now pastor emeritus, but very much in the work so far as his health allows, while Brother Andrew Marsteller is now the full time pastor. We stayed over Monday to enjoy the Bethel Association, which was to meet there at Struthers, and we did enjoy the fellowship of the brave few who dared to come in the semi-blizzard that raged.

As we write this, we are just back from Columbus, where we spent the last Sunday of the month with the Central Baptist Church. It can be called a mother of churches, for Tenth Avenue Baptist (still in the convention) came out from it years ago, Clintonville came out about seven years ago, and now Faith Baptist has been formed. Pastor Frank Coleman, after six years of very fruitful work, resigned in January and has now been called with Marvin Clark to become one of the pastors of the new church. Central is a down town church with a very difficult field, and this has largely been the reason why groups have felt it would be better to go out into good residential areas; but the strange thing is that somehow the Lord blesses both those that go and those that remain, so that Central carries on a strong ministry of evangelism and the new churches flourish too. Our prayer will be that this experience will repeat itself this time.

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